H Metraux E-5 (1934-1935) 1940
OY2 Easter Islanders OY2

there is another house. . . The other line goes from the pool to the big stone, Huhaturupei. I tell you this clearly so that you may know the boundary; this is the stone. From there, looking to the east, it runs to the right to the point, Iarako. 423

With the intention of harming the English Company, Estella (79, pp. 114-119) tried to establish the property rights of the natives according to their claims. At the meetings arranged for that purpose, each native gave the boundaries of the land which would have been his under the old property-right system. If purported rights were to be recognized, all of the east part of the island called Hotu-iti would belong to the family of Tepano. When I asked about the property of his family, he mentioned no such rights and even boasted that he fooled Estella. However inaccurate it may be, Estella's census attempt shows that the districts of the island were once divided into fairly large portions which belonged to lineages, and that the hereditary land of a lineage was divided among households. Victoria Rapahango and Maria Ika who are of the Honga family are at present the theoretical owners of the land around the eastern part of Anakena Cove. Their land includes the ahu of Hotu-matua and the near-by hill. The ahu near the cave at Anakena Cove was the property of Simon Riroroko and Charli Teao. The statue, called Rahi, of ahu Tongariki marked the boundary between the lineage of the Vaimaho and that of the Vaikoveka. 423 613

Brothers lived together in the same house and to each was allotted a portion of the land when he married. All the people were supposed to have about the same amount of land to cultivate. Each estate was probably a straight strip of land (*kainga*) which stretched away from the shore toward the interior of the land. Shares owned by the different families were subject to changes from one generation to the next, depending upon the deaths and resultant inheritances. After the kidnapping of the Easter Islanders in 1862, the lands left vacant were claimed by the relatives of those abducted, and thus many quarrels arose among the contenders. 423

As in the rest of Polynesia, Easter Island children inherited from both their father and their mother. Many of the people who presented their claims to Estella founded their pretensions on the rights of mothers and even of aunts (probably father's sisters). Tepano's mother was married first to an *ariki* named Vaka. She bore him ten children and afterwards married Rano Vavara, Tepano's father. When Vaka died he left some land to her and her children. Tepano, as the only survivor of all of Viriamo's children, might claim as his own both Vaka's and his father's land. Only Charli Teao, who was a relative of Vaka, could demand some share of the latter's estate. In answer to my question as to the disposal of his estate after his death, Tepano told me that it would go to his wife and afterward to "his favorite son." 428

At present the Chilean government gives ten hectares (25 acres) of land to each man when he marries. 425

and not bad looking, accompanied by an old man who only allowed them to expose their heads to look at us. They are all, as a rule, of agreeable aspect and shade of colour, which they modify by means of a very fine pigment of vermilion or red lead, with which they daub their features, although they do not all make use of it. The principal men, or those in authority, paint the whole of their bodies with some herb, or liquor, having a bright red hue, drawing great numbers of lines, pyramids, cocks, and most hideous masks [*rostros feisimos*], but all disposed in such order and symmetry that it would require the most dexterous pencil to imitate them. In particular they figure on the back a maze of convolutions with so much skill that it excited our wonder, not a dot nor a line from right side to left side wanting in regularity. On the vacant parts of the abdomen they depict two fearsome monstrosities [*rostros horrorosos*] which they call *pare*, and I believe they look on them with veneration, but they do not like one to touch them with the hand.

The young people do not paint themselves in this fashion, only a few of them have a collar of the same colour traced round the neck, and depending from it the figure of a small animal resembling a toad, or frog, which they call *cogé*.

The principal men, as well as the women, are extremely addicted to beg, and take with gladness whatever comes to their hands, without making any return; they show no resentment if deprived of their spoils: they are quite content with old rags, ribbons, coloured paper, playing-cards, and other bagatelles. Everything of a bright red colour pleases them greatly, but they despise black; they are so fond of taking other people's property that what one man obtains another will take from him, and he yields it without feeling aggrieved: the most he will do is to resist a little, then he loosens his hold of it and they remain friends.